

ESTABLISHED CHURCH.

BY TOM. MORE.

The longer one lives—the more one learns; Said I, as off to sleep went, Reminds to think of the concerns, And reading a book, by the Bishop of Ferris, On the Irish Church Establishment. But let! not long in sleep lay, When the alarm clock began, And I found myself seaweigh'd away, To a goodly city in Hindostan: A city, where he who dares to do, On sight his right, is a soner, Where sleep and slumber are held divine, And, according, never drear for dinner.

But how is it—I wonder cried, As I waded on my way, far and wide, In every market street,

A row of beautiful butchers' shops—

What means for men who care not meat,

This grand display of meat and chops?

In vain I asked, was there no place to see?

That nothing dared to answer me.

So on from street to street I strode,

And year and convee how vastly odd

The butchers looked—a roseate crew,

Inshrin'd in stalls, with thought to do,

While some on a block, half dazing, sat,

And the sacred cows were not mortal.

Still posed to think what all this scene

Of sinuous trade was meant to do;

"And pray," asked I, "by what is paid

To buy such a vasty masquerade?"

"The expense—oh, that of course's deasy!"

(Said one of those well-made hecunians)

"By younder racy nose-consumers,

"That's what we call it—no, 'tisn't? No matter."

"An' when he speaks, his cheeks green later.)

The rogues may much their Paddy crop,

But the rogues must still support our shop."

And, depend upon it, the way to treat

Herculean stomachs is to eat them,

With a costly meat establishment."

On hearing these words so gravity-wise,

With a voice of language, like my dream was sped,

And I found myself lying snug in bed,

With my nose in the Bishop of Ferris's book.

From the Buffalo Com. Advertiser.

The Slavery Question.

SUMMER V.

These radical doctrines lead to, and are intimately connected with other radicalisms relating to the financial policy of the country. The radical slave holder charges, not the small minority of abolitionists, but the free States with conspiring against the South, and intending to impoverish it by the abolition of slavery, that it may thus be rendered tributary to, and build up the manufacturers of the North. As a measure of self-defence the South advocates what she calls Free Trade Policy, which is in effect, to close the manufacturing establishments, and lay this whole country, the North as well as the South, prostrate at the feet of Great Britain—and this Free Trade system is the radical slave holder's sine qua non of supporting the Union.

The abolitionists, too, accuse the slave holders as pirates, thieves, and robbers, and have allied themselves with English abolitionists in a crusade against southern slavery and southern interests.

They have advised and encouraged the measures which are in progress to exclude American Cotton from the British markets. They have carried this into the southern church, and consigned to perdition the ministers and church members who hold even one slave. They have even buried their anomalies against those in the Free States, who refuse to join in this crusade, and sine qua non of supporting this anti-slavery theory.

Both parties it seems would regard the failure of their favorite scheme, or the success of their antagonists, as an evil more to be deplored than the dissolution of the Union.

A great majority of the citizens of the United States sympathize with neither party, and would deprecate the consequences which must result from the success of either, since neither could carry out their purposes without causing a dissolution of the Union, which, besides being a calamity that not only this nation, but all lovers of liberty and human happiness throughout the world would deplore, would entirely defeat the object of both parties.

The abolitionists seek to obtain political ascendancy in the Free States and the control of the councils of the nation for the avowed object of abolishing slavery in the United States. Should they succeed in acquiring this power, they could not exert it for the accomplishment of their object without encroaching upon, and in fact destroying the sovereignty of the southern States. This would dissolve the Union as a matter of course, either peaceably or forcibly. If peaceably, and the dividing line should be settled, what then becomes of abolition? Would the South, having withdrawn from the Union rather than submit to abolition interference, relax its hold on the slave, or grant facilities for the abolition of slavery? Surely not. It may be said that the slaves could escape, and by crossing the line would find protection in the North.

The slaves near to the Ohio river in Kentucky and Tennessee, and on the northern border of Virginia might, and perhaps would escape in considerable numbers, but the proportion would not be one to five hundred that remained. Besides, the South would be a foreign State, and would demand conventional regulation for their protection, and were this refused severe laws at least would be enacted against all interference with their slaves, the offenders would be demanded, and if caught, punished. Measures sufficiently aggressive to furnish cause of separation would certainly furnish cause of war. But the chances for the slave to escape would not be as great as at present, for the facilities of communication would be lessened by separation, and the hazard of aiding would be increased. This means of abolishing slavery is like attempting to conquer an army by now and then shooting a sentry. If, however, a thousand slaves should escape daily, how long would it be before they would be regarded as unwelcome visitors, in fact as an intolerable nuisance, since every field of servile labor is occupied, and will continue to be by the Dutch and Irish emigrants, who can perform more labor, and smaller wages than the colored man?

But if the abolitionists were in power, would they consent to a peaceful nullification? After the family tree had proceeded so far that they could no longer live under the same roof, would they divide the furniture peaceably? not likely—not possibly in the nature of things. This Union never could be dissolved, and never should. The descendants of the patriots who achieved our National Freedom, and framed our Constitution, should never suffer this Union to be dissolved while there is an argument or a bayonet to be used to prevent it.

But supposing what is most probable, that abolition never succeeds to the Government, nor even strays to the power of directing its action, yet by continuing to agitate the country by addresses and petitions to Congress for the abolition of slavery, and the dissolution of the Union, it may succeed in producing such a rupture between the North and the South as it will be impossible to heal.

This dangerous agitation must be arrested, forbearance must be exercised on both sides, and, if necessary, mutual concessions must be made. Let the abolitionist pause—let them embrace the master as well as the slave in his benevolence—let him consider whether he may not, in destroying our evil, produce others greater, and more to be deprecated—let him respect the rights granted by the Constitution, and be willing, as a member of the Federal Government, to share a part of the pecuniary loss which the Southern slaveholder must sustain in emancipating his slaves.

Let the South cease to violate the constitutional right of petition, and limit themselves to resisting encroachments on their own sovereign rights; let them shut the slave markets and exclude the slave trade from the District of Columbia, and the abolitionists would be deprived of much of their power to agitate the nation.

Although Congress has no right to meddle with domestic slavery in the District of Columbia, yet on a petition of the people of the district, there is a right to remove it from all slave factories, and to prohibit all slaves in chains or manacles from passing through its right ought not to give offence; and this has a right to regard slaves and the slave trade with abhorrence. All that the South has a right to ask or expect from them is to abstain from all interference with domestic slaves leaving that to be regulated by the slave States. But now, when there is a law in our Statute Book to hang any American citizen for bringing away a slave from Africa it is you had to tolerate the shipping of maimed slaves by the cargo in sight of the Capitol.

The District ought to be neutral ground in the full sense of the word, where the American family can meet and exchange congratulations without being compelled to witness a scene abhorrent to their feelings. So long as this evil is not removed, and the right of petition is abridged, abolition will be emboldened to advance, and enabled to furnish apologies to pro-slavery men for violent revolutionary measures.

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